

THE CHURCH OF THE RESURRECTION

119 East 74th Street, New York, New York 10021

www.resurrectionnyc.org

Church Office 212.879.4320

Rector 646.895.2109

The Rev'd Canon Barry E. B. Swain, SSC, Rector
David Enlow, M.Mus., F.A.G.O., Organist & Choir Master

PALM SUNDAY

2 April 2023



AT THE LITURGY OF THE PALMS

The Celebrant proceeds to bless the branches of palm, and first the Choir shall sing this Antiphon. The people stand until the reading of the Lesson.

Introit

Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest.

Let us pray.

O God, whose love and service is our justice, multiply upon us the gifts of thy unspeakable grace: and like as by the death of thy Son thou hast given unto us the hope of our faith; so grant that by his resurrection we may be brought unto the country which we seek: Who liveth.

Lesson

Exodus 15:27-16:7

In those days: The children of Israel came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord.

Gradual

In Monte Oliveti

On the Mount of Olives, he prayed to his Father: O my Father, if it be possible let this cup pass from me. The spirit indeed is willing, but the flesh is weak; nevertheless not as I will, but as thou wilt. V. Watch and pray that ye enter not into temptation. The spirit.

AT THAT TIME: When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.

AT THE BLESSING OF THE PALMS
(*The People remain standing for the blessing*)

Let us pray.

Increase, O God, the faith of them that put their trust in thee and graciously hear the prayers of thy humble servants: let thy manifold mercies descend upon us; and let these branches of palm or olive be blessed: and, as in a figure of the Church thou didst multiply Noah going forth from the ark, and Moses when he went out of Egypt with the children of Israel: so may we, bearing palms and branches of olive, go forth with good works to meet Christ; and through him enter into everlasting joy. Who liveth.

Preface of the Palms (*sung by the celebrant*)

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, who art glorified in the council of thy Saints, for thee thy creatures serve: and acknowledge their only maker and their God, and thee all thy works do praise, and thee thy saints do bless. For with fearless voice, before the kings and rulers of this world, they confess the great name of thine only begotten Son. Before whom Angels and Archangels, Thrones and Dominations stand: and with all the host of the heavenly army, do sing the hymn of thy glory, evermore saying:

Sanctus & Benedictus

Missa Orbis Factor

Plainsong

Let us pray.

We beseech thee, O Lord holy Father Almighty, everlasting God: that thou wouldest vouchsafe to bless and sanctify this creature of olive, which thou hast bidden to spring from the wood of the tree, which likewise the dove, returning to the ark, did bear in her mouth: that all who shall receive thereof may obtain for themselves protection both in body and soul: and let it be, O Lord, a remedy for our salvation, a sacrament of thy grace. Through.

O God, who dost gather together the things which are dispersed abroad, and dost preserve that which thou dost gather: who didst bless the people when they went forth bearing branches to meet Jesus: bless also these branches of palm and olive which thy servants receive with faith to the honour of thy Name; that into whatsoever place they shall be brought, the dwellers in that place may obtain thy blessing: that all adversity being put to flight, thy right hand may protect those who are redeemed by Jesus Christ thy Son our Lord, who liveth.

O God, who by a wonderful order of thy providence wast pleased, even by means of things insensible, to shew forth the dispensation of our salvation: grant, we beseech thee; that the devout hearts of thy faithful people may profitably understand what is mystically signified by that deed when, on this day, the multitude, inspired by the heavenly light, went forth to meet the Redeemer, and strawed branches of palm and olive beneath his feet. The branches, then, of palm foreshadow his triumph over the Prince of Death: and the boughs of olive in a manner proclaim that the anointing of the Spirit is come. For the multitude rejoiced to know that even then it was prefigured:

that our Redeemer, having compassion on the misery of mankind, was about to battle with the Prince of Death, and, by his death, to triumph. And therefore obediently they laid before him such things as should signify in him both the triumphs of his victory and the abundance of his mercy. Wherefore we likewise, with sure faith, having in memory both the deed and the signification of the same, humbly beseech thee, O Lord holy Father almighty, everlasting God, through the same Jesus Christ our Lord: that in him and through him, whose members thou hast been pleased to make us, we may win the victory over the empire of death, and be found worthy to be partakers of his glorious resurrection: who liveth.

O God, who by an olive-branch didst command the dove to proclaim peace on earth: vouchsafe, we beseech thee; to sanctify with thy heavenly blessing these branches of olive and other trees: that for all thy people they may be profitable unto salvation. Through.

Bless, we beseech thee, O Lord, these branches of palm or olive: and grant; that as thy people on this day do outwardly perform these things to thy honour, so they, spiritually fulfilling the same with pure devotion may win the victory over the enemy, and cleave steadfastly to every work of mercy. Through.

(The palm and olive branches are sprinkled with holy water and censed.)

O God who didst send forth thy Son, Jesus Christ, Our Lord, into the world for our salvation, that he might humble himself to be made like unto us and call us back to thee: before whom, at his coming to Jerusalem for the fulfilling of the Scriptures, the multitude of the people that believed with faithful devotion strewed their raiment and palm branches in the way: grant we beseech thee; that we may so prepare for him the way of faith, that, every stone of stumbling and rock of offence being done away, our works may blossom before thee with branches of righteousness: and that we may be found worthy to follow in his footsteps. Who liveth.

THE DISTRIBUTION OF THE PALMS

(The people come forward now to the kneelers and kneel to receive their palm fronds.)

Antiphon: Pueri Hebraeorum. The children of the Hebrews, bearing branches of olive, went out to meet the Lord, crying out and saying: Hosanna in the Highest.

Antiphon: Pueri Hebraeorum. The children of the Hebrews strewed their raiment in his way and cried out saying: Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord.

(When the distribution is completed, the following Collect is sung)

Almighty and everlasting God, who didst ordain that Jesus Christ Our Lord should ride upon a colt, the foal of an ass, and didst teach the multitudes to strew in his way their raiment and branches of trees, and likewise to sing Hosanna in his praise: grant, we beseech thee; that we may by thee be enabled to follow them in all innocency of life, and be made like unto them in rendering unto thee our true and worthy service. Through the same.



AT THE PROCESSION

Deacon: Let us proceed in peace.

People: ✠ *In the Name of Christ. Amen.*

(The People remain in place, standing for the Procession, holding their palms)

Antiphon: Occurrunt turbae. The multitudes with flowers and palms go forth to meet the Redeemer: and render worthy homage to the triumphant conqueror: the Gentiles with their lips proclaim the Son of God; and in the praise of Christ their voices thunder through the skies: Hosanna in the Highest.

Antiphon: Cum angelis et pueris. With the angels and the children may we be found faithful, crying unto the vanquisher of death: Hosanna in the Highest.

(The procession now leaves the Church. Upon its return, the Subdeacon knocks upon the door of the Church with the foot of the Cross. This symbolises Our Lord's triumphal entry into the city walls of Jerusalem. The congregation, who remain in the church, represent the people of the city receiving him.)

All hold their blessed palms over their right shoulders during the Procession.

HYMN 62

St Theodulph

HYMN 64

Winchester New



AT THE MASS

HYMN 341

St Christopher

Introit *(The sign of the cross is made at the beginning of the Introit.)*

O Lord, remove not thy succour afar from me: have respect unto my defence, and hear me: *deliver me from the mouth of the lion: / yea from the horns of the unicorns hast thou regarded my cry.* Ps. My God, My God, look upon me: why hast thou forsaken me: *and art so far from my health, and from the words of my complaint? O Lord, remove not.* *(The Gloria Patri is omitted in Passiontide.)*

Kyrie eleison

Messa a Quattro Voci

Giovanni Grossi

Collect

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour, Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same.

Epistle

Philippians 2:5-11

BRETHREN: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: *(here kneel briefly)* That at the name of **JESUS** every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gradual

Thou hast holden me by my right hand: *thou shalt guide me with thy counsel: / and after that receive me with glory.* V. Truly God is loving unto Israel, *even unto such as are of a clean heart:* nevertheless, my feet were almost gone: *my treadings had well-nigh slipped:* and why? I was grieved at the wicked: *I do also see the ungodly in such prosperity.*

Tract

My God, my God, look upon me: why hast thou forsaken me? *And art so far from my health: and from the words of my complaint?* O my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest. *And thou continuest holy, O thou Worship of Israel.* Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. *They called upon thee, and were holpen: they put their trust in thee, and were not confounded.* But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. *All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying:* He trusted in God, that he would deliver him: let him deliver him, if he will have him. *They stand staring and looking upon me; they part my garments among them, / and cast lots upon my vesture.* Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. *O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob.* They shall be counted unto the Lord for a generation: they shall come, and the heavens shall declare his righteousness, *unto a people that shall be born, whom the Lord hath made.*

(The people may be seated for the first portion of the Passion then stand where indicated, holding their palms in their right hands. The Passion shall be begun immediately, no prayer is said, nor is a blessing asked, nor are lights carried, nor incense: The Lord be with you is not said, nor Glory be to thee, O Lord and the Deacon, when he announces The Passion of Our Lord does not sign the book, nor himself. Each of the Passion singers, who should strictly be in deacon's orders at least, though it is a tolerated abuse if they are not, sings a different part. The Chronista is the Narrator and has the most to sing, this part lies in the middle of the vocal range. The Christus sings the part of Our Lord, which lies in the lowest part of the vocal register. The Synagoga sings all the other individual parts; his part is in the highest register.)

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and

when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. *(here all stand and hold their blessed palms over their right shoulders)* And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, This Is Jesus The King Of The Jews. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. *(here all genuflect and pray for a moment)*

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

(The Passion singers retire and the Gospel procession forms. A blessing is asked, incense without candles is carried, and the book is censed. "The Lord be with you" is not used, and what follows is in a special tone. The Celebrant is censed afterwards. The tone of the following Gospel is used only to-day and on Good Friday.)

Gospel

Matthew 27:62-66

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Offertory

Thy rebuke hath broken my heart, I am full of heaviness: I looked for someone to have pity on me, but there was no man; *neither found I any to comfort me: / they gave me gall to eat, and when I was thirsty they gave me vinegar to drink.*

If you have valued this Mass broadcast, please support it by sending a cheque in the post to the church office, by using the donation tab on our website, or the QR symbol below. We are most grateful!

HYMN "Cross of Jesus"

Cross of Jesus

Preface of the Holy Cross

Sanctus & Benedictus

Grossi

The Canon of the Mass

Our Father

Hymnal 722

Agnus Dei

Grossi

Communion

O my Father, if this cup may not pass away from me, except I drink it: *thy will be done.*

Post Communion *standing*

Grant, O Lord, that by the operation of these thy mysteries, we may be cleansed from all our sins: and obtain that which we have asked according to thy will. Through.

Dismissal

V. Benedicamus Domino.

R. Deo gratias.

Blessing

The Last Gospel is said quietly by the celebrant as he leaves, and we say the Angelus as a private prayer after Mass.

HYMN 65

Horsley

NOTES

We are delighted to welcome any visitors who may be with us. Please fill in one of the red cards found on the Usher's back table, and deposit it in the Collection Chest, so that we may get to know you better!

ANNIVERSARIES:

RIP:

April 4	Rita Romilly Benson, 1980
April 5	Robert P. Casey, Priest & Sometime Curate, 1959
April 8	John Hulton, 1955
	Grieg Taber, Priest, 1964

In our London Companion Diocese Cycle of Prayer for April, we pray for St Silas, Pentonville.

THE SERVICES OF HOLY WEEK

PALM SUNDAY

The liturgical colour to-day is violet. There are two strains to Palm Sunday: one is the remembrance of the triumphal entry of Our Lord into Jerusalem with the crowds cheering "Hosanna, Blessed is He who comes in the name of the Lord!". The other is the solemn singing of the Passion according to St Matthew with its much darker shadows. This ancient liturgical dichotomy has given us, in essence, two Masses blended into one. The first, or little, Mass is that of the Palms. The antiphon "Hosanna filio David" corresponds to the regular Introit of the Mass. There is a collect and lesson, and a responsory much like the normal Gradual and Tracts of Lenten Masses. The Gospel narrating the triumphal entry is then sung by the deacon exactly as the Gospel of the Mass. Following the Gospel, the Palms are blessed, but the form closely resembles that of the Mass after the offertory. There is a Sanctus and Benedictus and then five prayers of blessing which correspond to the Canon of the Mass. Palms are then distributed to those in Choir, then at the altar rail all others. The Procession then forms and all in the Choir go forth. Through the Church they process to antiphons sung by a cantor for this is not itself part of the joyous procession. The choir and sacred ministers leave through the south doors and go out into the street. They return via the north doors, and the subdeacon knocks at the door with the base of the processional crucifix. At this sound, the prescribed liturgical hymn "All glory, laud and honour" is begun. The procession continues until it arrives at the altar. There is a further antiphon during which the sacred ministers change into Mass vestments, and the Mass begins. The Mass is as usual for a Passiontide Mass until the time of the Gospel. At this point, three desks are put up in the choir, and three passion "deacons" take their places to begin the solemn chanting of the Passion according to St Matthew, always the one sung on Palm Sunday. Sometimes, the celebrant sings the Christus part from the altar, and the deacon of the Mass may be one of the passion deacons. The congregation hold their palms over their right shoulders during the Passion. Following the Passion, the deacons retire, and the deacon of the Mass and the acolytes return to the altar, the deacon is blessed and the final small part of the Gospel, relating to the actions after Our Lord's death, is sung in a different tone. From this point on, the Mass is all as usual.

MAUNDY THURSDAY

To-day is another day mingled with different strains, only much more complicated than Palm Sunday. There is the thanksgiving for the institution of the Blessed Sacrament and the Priesthood itself; there is the Gospel exhorting the disciples (and us) to love one another; there is the translation of the Blessed Sacrament from the High Altar to the Altar of Repose symbolising the watch in the Garden of Gethsemane, and there is the stripping of the altars as a preparation for Good Friday. All these images jostle together in the character of to-day's Mass. White is the colour for vestments to-day, there are flowers on the altar and the *Gloria in excelsis* is sung all because of the joyous strain: bells are even rung during the Gloria. Following that, however, the dark clouds gather: the organ is scarcely used again, and our eyes turn towards the Passion. The Mass proceeds as usual until Communion is finished, at which point the Blessed Sacrament is left exposed on the altar, with the Hosts which will be received in the Mass of the Pre-Sanctified tomorrow. When the Mass is ended, the Procession is formed to the Altar of Repose, where the Blessed Sacrament is kept until Good Friday. The Sacred Ministers return to the High Altar now in purple, as the High Altar is stripped of all ornaments as Psalm 22 is sung. It is customary to make a visit in prayer before the Altar of Repose before leaving.

GOOD FRIDAY

The liturgical colour to-day is black. The Sacred Ministers enter and immediately kneel and prostrate themselves on the floor. They rise and an Old Testament lesson is read, then the Subdeacon sings a lesson. Following this, all is arranged for the Passion according to St John, which is again sung by the passion "deacons". As on Palm Sunday, there is a small part at the end following the death of Our Lord sung as a Gospel. Following the sermon, the Solemn Collects are sung to two tones never used at any other time in the year: they are for all classes of people in the world, in the Church, and outside it. The moving ceremony of the unveiling of the cross follows, during which the black veil is removed from the cross, while an antiphon ("Behold the wood of the Cross, whereon hung the world's salvation") is sung. There follows the Adoration of the Cross, during which all approach the cross, genuflect and kiss it, or alternatively kneel at the altar rail and kiss the crucifix that is brought to them. Following this, the Procession to the Altar of Repose is formed, the Blessed Sacrament is retrieved, and brought to the High Altar. The Blessed Sacrament is censed and elevated, then offered for Holy Communion, which is given of course to-day in one kind only.

Holy Week Schedule of Services 2023

Monday in Holy Week, 3 April

Low Mass, 12.15 p.m. *(About 25 minutes)*

Tuesday in Holy Week, 4 April

Low Mass, 12.15 p.m. (Passion according to St Mark) *(About 30 minutes)*

Wednesday in Holy Week, 5 April

Low Mass, 12.15 p.m. (Passion according to St Luke) *(About 35 minutes)*

Maundy Thursday, 6 April, 7.00 p.m.

High Mass, Sermon, Procession to the Altar of Repose, Stripping of the Altars *(Mass is about 90 minutes.)*

Good Friday, 7 April, Noon

Mass of the Pre-Sanctified at Noon
(with the Choir, Mass is about 90 minutes)

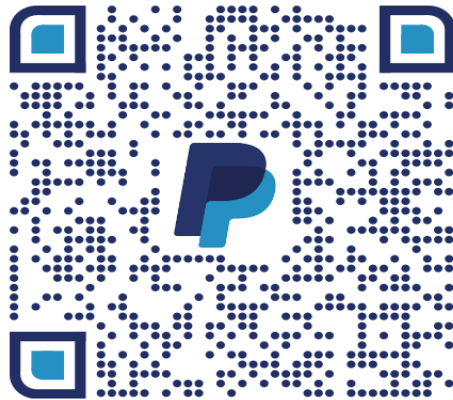
Easter Even, 8 April, 7.00 p.m.

Easter Vigil & High Mass, 7.00 p.m.
(with the Choir, No Sermon, finished about 8.45 p.m.)

Easter Day, 9 April

Queen of Feasts & Our Feast of Title

Procession, High Mass & Sermon, Maria Consolata, 11.00 a.m.



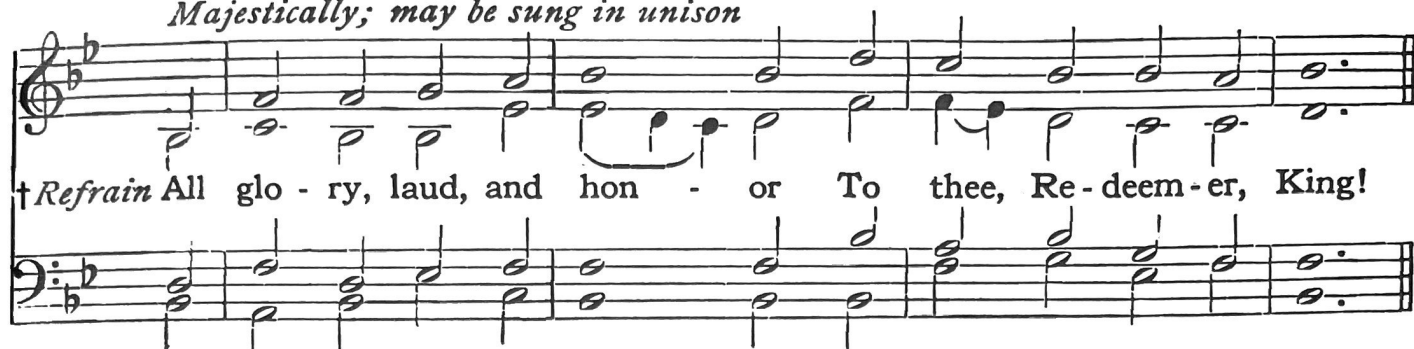
Passiontide

For Palm Sunday

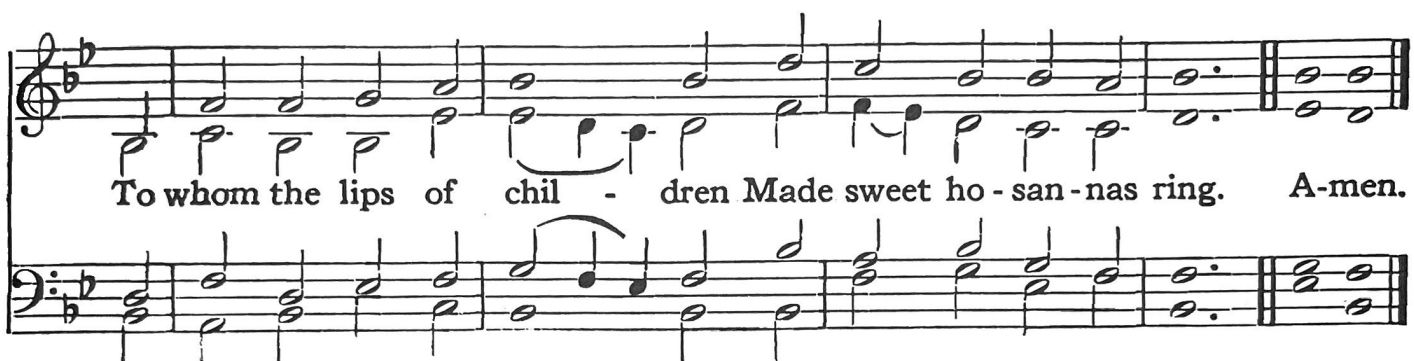
76. 76. D.

ST. THEODULPH

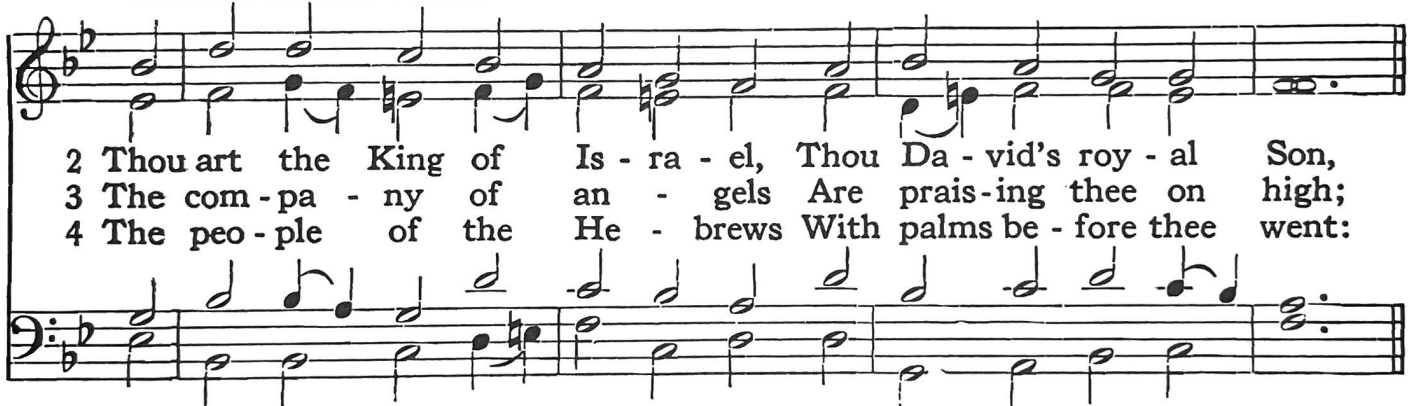
MELCHIOR TESCHNER, pub. 1615

Majestically; may be sung in unison


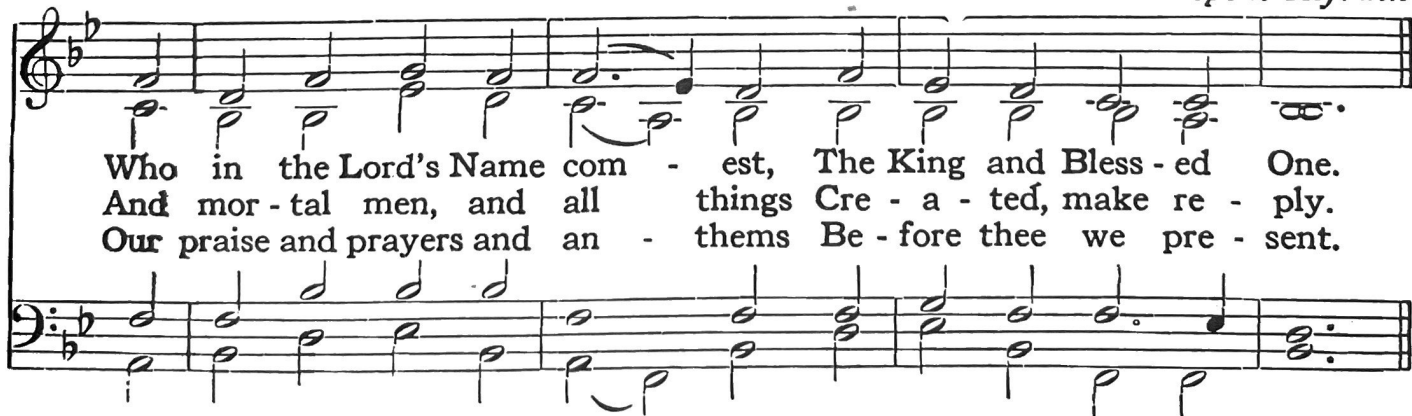
†Refrain All glo - ry, laud, and hon - or To thee, Re-deem-er, King!



To whom the lips of chil - dren Made sweet ho-san-nas ring. A-men.

Stanzas commence here


2 Thou art the King of Is - ra - el, Thou Da - vid's roy - al Son,
3 The com - pa - ny of an - gels Are prais-ing thee on high;
4 The peo - ple of the He - brews With palms be - fore thee went:

Repeat Refrain


Who in the Lord's Name com - est, The King and Bless - ed One.
And mor - tal men, and all things Cre - a - ted, make re - ply.
Our praise and prayers and an - thems Be - fore thee we pre - sent.

5 To thee before thy passion
They sang their hymns of praise:
To thee, now high exalted,
Our melody we raise.

Refrain

6 Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

Refrain

ST. THEODULPH, c. 820; Tr. JOHN MASON NEALE, 1854

†The choir may sing the stanzas of this hymn alone, the congregation always joining at the Refrain.

THE KING'S MAJESTY

In unison, with dignity

406 Ar

499 Be

230 By

445 Ch

556 Ch

446 Co

435 De

447 Fat

b

229 Goc

459 Har

L

438 I ne

334 In t

423 Jesu

415 Jesu

460 Jesu

412 Jesu

462 Jesu

409 Just

567 Lead

413 Lord

522 Lord

451 Lord

417 Lord

574 Lord,

1 Ride on! ride on in ma - - jes - ty! Hark! all the
 2 Ride on! ride on in ma - - jes - ty! In low - ly
 3 Ride on! ride on in ma - - jes - ty! The an - gel

tribes ho - san - na cry; Thy hum - ble beast pur - sues his
 pomp ride on to die: O Christ, thy tri - umphs now be -
 ar - mies of the sky Look down with sad and won - d'ring

338 Behol

341 Benea

445 Christ

335 Glory

330 I know

hem

336 In the

334 In the

342 Jesus,

190 Let thy

road With palms and scat - ter'd gar - ments strowed.
 gin O'er cap - tive death and con - quer'd sin.
 eyes To see the ap - proach - ing sac - ri - fice. A - men.

Passiontide

4 Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on his sapphire throne
Expects his own anointed Son.

5 Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow thy meek head to mortal pain,
Then take, O God, thy power, and reign. Amen.

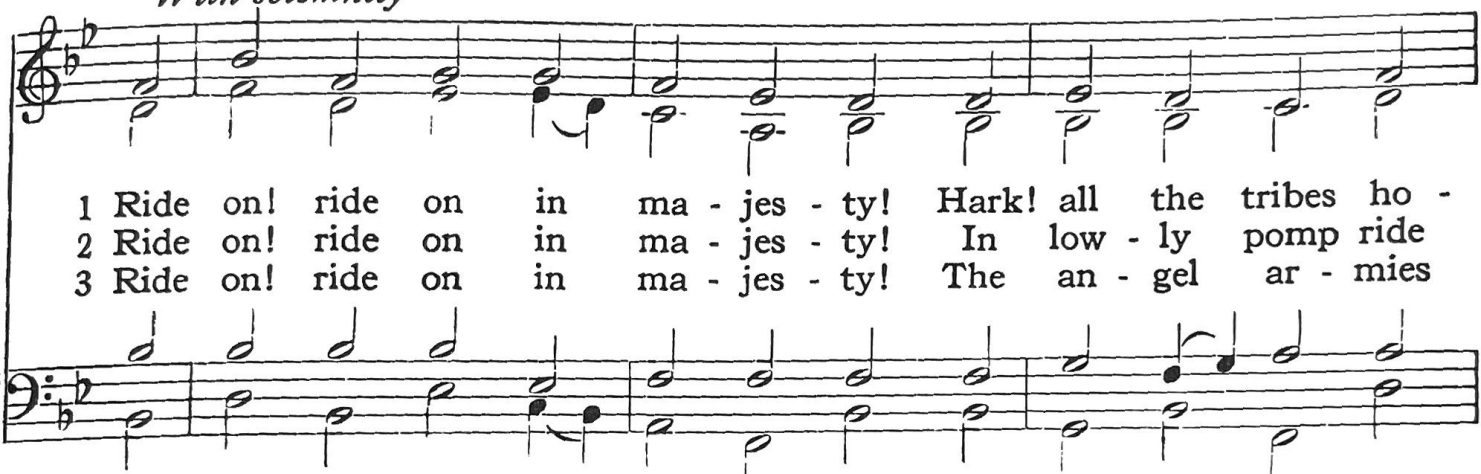
HENRY HART MILMAN, 1827, *alt.*

64 Second Tune WINCHESTER NEW

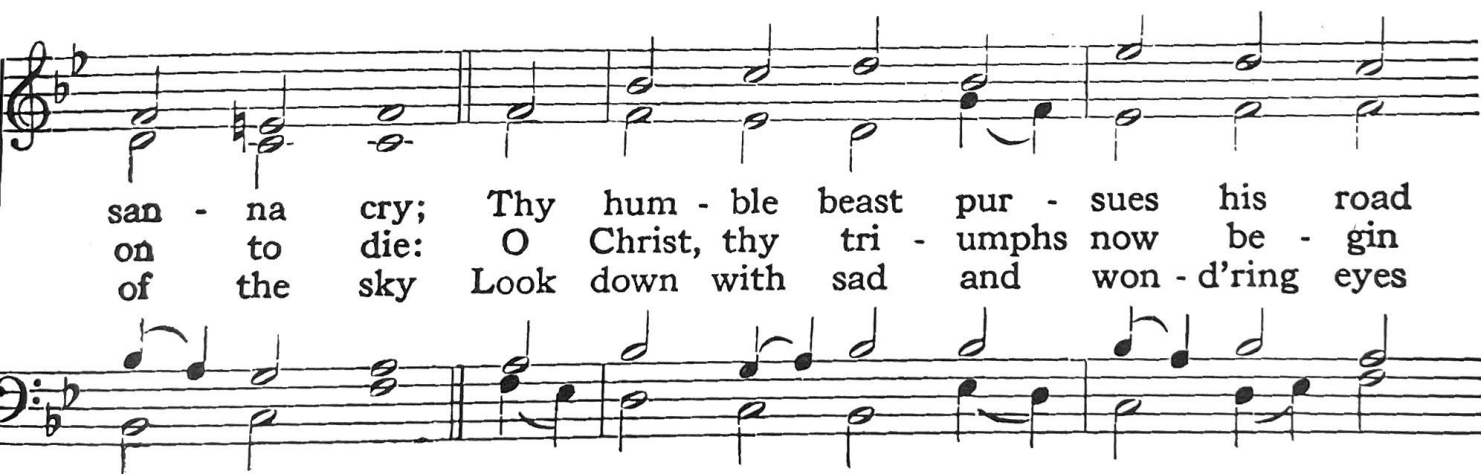
L. M.

Adapted from
Musikalisches Handbuch, Hamburg, 1690

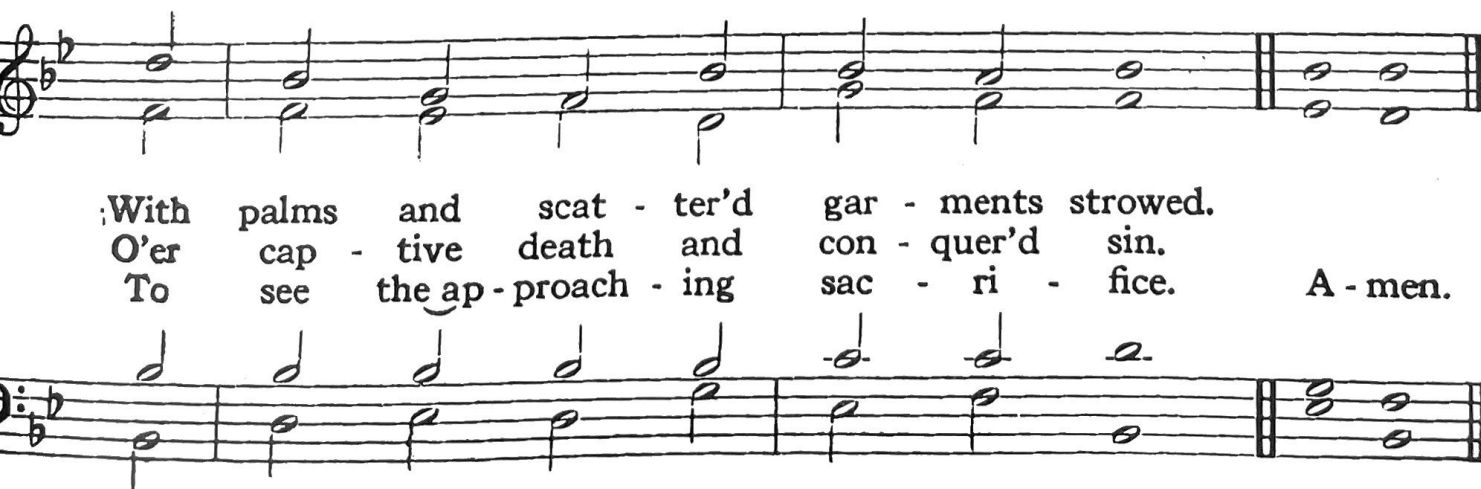
With solemnity



1 Ride on! ride on in ma - jes - ty! Hark! all the tribes ho -
2 Ride on! ride on in ma - jes - ty! In low - ly pomp ride
3 Ride on! ride on in ma - jes - ty! The an - gel ar - mies



san - na cry; Thy hum - ble beast pur - sues his road
on to die: O Christ, thy tri - umphs now be - gin
of the sky Look down with sad and won - d'ring eyes



With palms and scat - ter'd gar - ments strowed.
O'er cap - tive death and con - quer'd sin.
To see the ap - proach - ing sac - ri - fice. A - men.

CROSS OF JESUS

William Sparrow-Simpson, 1859-1952

John Stainer

1840-1901

1. Cross of Je - sus, Cross of Sor - row, where the Blood of
 2. Here the King of all the a - ges, throned in light e're
 — 3. O mys - ter - ious con - de - scend - ing! O a - ban - don -
 4. Ev - er - more for hu - man fail - ure by His Pas - sion
 5. From the "Ho - ly, ho - ly, ho - ly," we a - dore Thee,
 6. Cross of Je - sus, Cross of Sor - row, where the Blood of

Christ was shed, — Per - fect Man on thee was tor - tured,
 worlds could be, — Robed in mor - tal flesh is dy - ing,
 — ment sub - lime! Ve - ry God Him - self is bear - ing,
 we can plead; — But, as full of mor - tal an - guish,
 O most high! — Down to earth's blas - phem - ing voi - ces,
 Christ was shed, — Per - fect Man on thee was tor - tured,

per - fect God on thee has bled!
 cru - ci - fied by sin for me.
 — all the suf - fer - ings of time!
 sure - ly He will know our need.
 and the shout of "Cru - ci - fy!"
 per - fect God on thee has bled!

65 First Tune

Passiontide

C. M.

HORSLEY

WILLIAM HORSLEY, 1844

Simply

1 There is a green hill far a - way, With - out a ci - ty wall,

Where the dear Lord was cru - ci - fied Who died to save us all.

2 We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.

*4 There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heav'n, and let us in.

3 He died that we might be forgiv'n,
He died to make us good,
That we might go at last to heav'n,
Saved by his precious blood.

5 O dearly, dearly has he loved!
And we must love him too,
And trust in his redeeming blood,
And try his works to do.

CECIL FRANCES ALEXANDER, 1848

65 Second Tune

C. M.

JOHN H. GOWER, 1890

MEDITATION

Simply

1 There is a green hill far a - way, With - out a ci - ty wall,

Where the dear Lord was cru - ci - fied Who died to save us all.